THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.

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DISCOURSE BY ELDER DAVID MCKENZIE.

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COLONEL INGERSOLL moreover says: "You cannot believe as you wish; you must believe as you must. You weigh the evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls." Now this is very plausible at first sight, and gives seeming force to the argument which he makes; that it would be therefore unjust on the part of Deity to punish any one for his unbelief when he could not help himself. So it would. I think it was Dr. Courtney who delivered a lecture in reply to Colonel Ingersoll and takes occasion to mention this one point. He says that the argument would be all very good if the soul stood in perfect integrity; but it does not. No matter, he says, what form of theology we have received, we are all ready to admit the doctrine of original sin, which has brought about human depravity; and inasmuch as the tendency of this depravity in man's breast inclines him to things opposed to godliness, when we look at the scales to weigh the evidence for and against, if we yield to that bias toward evil, it so affects the integrity of our souls that we do not see things just as they are, and that we are often inclined to call evil good and good evil. John Stuart Mill, one of the greatest educators of the present century, although a negatist, speaking of the doctrine of free agency, says: "I say that although our character is formed by circumstances, yet our own desires can do much to shape those circumstances; and that what is really inspiring and ennobling in the doctrine of free will is the conviction that we have real power over the formation of our own character; that our will, by influencing some of our circumstances, can materially modify our future conduct and capabilities of willing." Now then if our own desires modify

our characters, do you not see that if we do not desire that which is righteous, that which is good, noble and praiseworthy, we will get a bias in our judgment, and when we are weighing sacred truths, those evil desires will give us such an obliquity of vision that we will sometimes call sweet bitter and bitter sweet? On a similar point, Soame Jenyns gives utterance to the following: "The most insurmountable as well as the most usual obstacle to our belief arises from our passions, appetites and interests; and as belief is an act of the will as much as the understanding, we oftener disbelieve from want of inclination than from want of evidence." These are the answers that present themselves to me when I asked how and why it is that this message, this divine message of love from the courts of Heaven, is received by the children of men with so much indifference. I am afraid that too many love darkness rather than light, because their deeds are evil. There is another class that rock themselves to sleep with the idea that for their sins of commission or omission, at stated periods of time, they can receive absolution from an authority which they allege emanates from high Heaven. There is still another class that rest in their sins from the conviction that Jesus is all-forgiving, all-pardoning, if we will but utter with our lips that we believe Him to be the Christ. The force of tradition has had such a weight upon the inhabitants of the earth that they are found resting in content and pursuing their avocations without bringing their minds earnestly to bear upon this all-important subject.

I am qualified to say—like thousands of others who have yielded obedience to this call—and to say with the fear of God before my eyes and in the name of Jesus, that I do know that this message has been sent to the children of men in this age of the world, and I pray all who have not received this testimony to do as I did—go on their knees and ask our Heavenly Father for a testimony of this all-important truth.

How any one can attach so much importance to a revelation given to a people 1800 years ago as to hold it to be all sufficient in our present circumstance of life, without continued revelation, I am at a loss to understand. Let this congregation ask themselves the question, what has this thing called reason done for the inhabitants of the earth outside of revelation? Has it not taught some that there is no God? Has it not taught others that there is no future state? Do you not know that there are many intelligent men in the world to-day who draw no distinction whatever between virtue and vice, only so far as the laws of the land are concerned? And reason has taught them this, they say! There are others again that make no distinction between cutting a man's throat and relieving his necessities, only as far as the law of the land is concerned. There are others, philosophically minded men, who have come to the conclusion that matter does not exist at all, in contradiction to their own senses. Others that there is no such thing as free agency, in contradiction to their own experience. Why, this reason, so-called, by analyzing all things, can prove there is nothing in existence! Now, how much that principle of reason could do for us to institute a code of morals or of religious obligations to our Heavenly Father, I leave you all to conjecture.

There is one thing certain: not all the boasted enlightenment of Greece and Rome ever succeeded in creating such a code of morals for the guidance of the children of men as Jesus of Nazareth did, notwithstanding all their philosophy. There is no disputing that. Again, how many different sects are there claiming to be the Church of Christ? I do not want to say one word to the disparagement of any of these. I certainly do respect all men's opinions, as I expect them to respect mine. I entertain the most profound reverence for that man who sincerely prays to God and has a firm belief in the Savior and the atonement. Such a man will unquestionably receive all the blessings that a just, wise and merciful Father can bestow upon him. But I am trying to illustrate the necessity now, not only of a revelation having once been given to the children of men, but the necessity of the spirit of revelation being continued from time to time, that their minds may not be led away from the truth "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," as it has been so manifestly among the nations of Christendom. In the absence of the light of revelation men have drifted into a contrariety of opinions with regard to what the original revelation of the Gospel meant. Hence we have just as much need now of apostles, prophets, evangelists, pastors and teachers for the work of the ministry as they had in the days of Christ. Why? Paul gives the reason—that we may all "come in the unity of the faith, unto the measure of the stature of the fulness of Christ." That is the purpose of a ministry. But without continued revelation, being left with our good old Bible alone, what has been the result? Multiplied confusion and unbelief! I cherish the Bible. I love to read it. To me it is a source of pleasure to read the good old book. But I find from observation that so many different interpretations are put upon its teachings, its doctrines and dogmas that we do need some new light from on high that we may see eye to eye. The Catholics say they have such light and authority; that it has been handed down from the days of Peter. Compare their doctrines, however, with the good old book that was given to the early Christians—the epistles of the evangelists and all the letters that were sent by Peter, Paul, James, John and other inspired ministers of the churches, and that we have received as the canon of scripture. Do these scriptures substantiate the doctrines of the Catholics? Do the Catholics teach the necessity of baptism of adults for the remission of sins? No. Do they lay on hands for the gift of the Holy Ghost? No. Do they teach the necessity of apostles, prophets, evangelists, pastors and teachers? No. Do they teach that the signs shall follow the believers? No. Yet these constitute the very fundamental principles of the Gospel of Jesus Christ, and inasmuch as they are absent from that body as well as from all the Protestant denominations, I am constrained to say: "O, Father, give us some new revelation, that we may all see eye to eye."

To illustrate this idea further, take the doctrine of sacrifice. I maintain that there is no stronger proof of the divinity of the five books of Moses than this one fact—that the idea of vicarious atonement by sacrifice has been entertained by every people that have ever lived on earth since the

days of the flood. Men may differ in their religious opinions; but there is not a spot of ground under the sun that you can visit wherever human beings dwell but you will find that they have preserved, in some form, a tradition of the doctrine of appeasing their offended deities, by offering some kind of a sacrifice. All agree in this, although everywhere differing in doctrine. What does this prove? It proves that there must have been a time when the true nature of sacrifice was understood among men as contained in the books of Moses, and that it has been communicated from time immemorial, from father to son, to every corner of the earth. We need not marvel that they have changed their views about it. Modern Christianity has done the same about the Gospel. They have drawn away from the original idea, which idea was that in the meridian of time Jesus Christ, the Great High Priest of our salvation, should come and offer Himself up as an atonement for the sins of the children of men, that they should be unconditionally redeemed from the effects of Adam's fall, so far as related to their physical death, that they should be unconditionally resurrected, whether they believed in Him or not, and that they should be entitled to spiritual life and exaltation and become joint heirs with Jesus upon certain conditions. I say that this was unquestionably the original idea of sacrifice as communicated to Adam and his descendants, and as memorized in the Levitical law. But in their rejection of the light of revelation, men so far wandered from the original truth that they instituted all manner of sacrifices, and even went so far as to offer up their own children to appease their offended deities. Not only was this the case with the Gentiles, but God's chosen people did the same. This I mention to show the tendency of the reasoning faculty of man, so-called, to draw away from the truth, and to conjure up all kinds of ridiculous thoughts and ideas, when unaided by the revelations of God. Herein is the source of a great deal of the infidelity that now reigns among the children of men, because they very wisely conclude that God could not possibly be the Author of so much confusion and false doctrine.

[TO BE CONTINUED.]

PRESIDENT WOODRUFF'S BIRTHDAY CELEBRATED.

MARCH 1, 1895, President Wilford Woodruff completed four-score and eight years of life upon this mortal sphere, having first opened his eyes to earthly light on the first day of March, 1807. By a happy coincidence his wife and helpmeet, Sister Emma Woodruff, also came into the world on the first of March, her natal year being 1838. The double anniversary, so auspicious to the family and so interesting and important to the Church of Christ, was happily and appropriately celebrated. Every attainable member of the family as well as the intimate associates of the worthy couple, and a large number of friends, met by invitation at the Annex to the Salt Lake Temple at 1:30 p.m., and a few moments later the exercises began in one of the large lower rooms of the building.

President George Q. Cannon called the assembly to order at 1:45 and announced as the opening exercise the singing by the Temple choir, "I

need Thee every Hour." Prayer was offered by President Joseph F. Smith, after which a duet, "Beyond the Shadows," was sweetly sung by Sisters Hull and Winder.

President Woodruff made the opening remarks. He briefly expressed his pleasure at meeting with so many friends, his only regret being that there was not room enough for ten times as many, whom he would have been pleased to greet on the occasion. As to himself, he sometimes felt that he was living on borrowed time; still as long as the Lord wished or permitted him to live, he hoped to be able to magnify his calling and to do good.

President Lorenzo Snow remarked that it was the privilege of Latter-day Saints, by observing the laws of life and becoming familiar with the language of the Spirit of the Lord, to live long upon the earth, and that, too, in the possession of their faculties of mind and in health and vigor of body. He congratulated President Woodruff, and saw no reason why a man so well preserved might not live to be a hundred years old, or even a hundred and twenty—the age of Moses, the leader of Israel in ancient days.

Elder Franklin D. Richards referred to the fact that in answer to the prayers of the Saints the Lord had given President Woodruff back to His people, when, a year or two ago, he himself thought his work was finished and he felt ready to go. The speaker also pointed out that in the present age of the world, with its inventions and advancement in all directions, eighty-eight years of life to such a man as President Woodruff was equal to eight hundred years in the life of the antediluvians in the accomplishment of the purposes of Heaven to which such men gave their attention.

President George Q. Cannon made pleasant allusion to many of the personal characteristics of President Woodruff as noticed in long and intimate daily association with him; his honesty and simplicity of character, his guilelessness, his activity and energy—the latter qualities being, in the opinion of the speaker, an explanation of the President's health and continued life.

President Joseph F. Smith bore testimony to the remarks of the preceding speakers as to the goodness and nobility of our honored leader and joined in all the congratulations and good wishes that had been expressed. He had been intimately associated with President Woodruff since 1867, first in the Council of Apostles and later in the First Presidency, and knew how susceptible his heart had been to the impressions of the Spirit of God.

"Come,"—the solo being sung by William Pardoe, and the chorus by the choir—was next given, after which the assembly took a recess to the upper room of the Annex for refreshments. These were abundant and appropriate; and after a blessing had been pronounced by Elder Heber J. Grant, a large number of young brethren and sisters quickly served the food to the audience. Before beginning the repast, a flash-light photograph was taken of President and Sister Woodruff and their principal guests, who were seated on the dais at the north end of the room; and

after the meal, the assembly repaired again to the former place of meeting, where the exercises were resumed with the singing of an anthem, "The Spirits of the Dead," by the Temple choir, the words being by Elder John Nicholson and the music by Elder C. J. Thomas.

The succeeding speakers were sisters Zina D. H. Young and Bathsheba W. Smith; also Elder Moses Thatcher, who related a striking dream and what he accepted as the interpretation thereof, in the same connection he remarked that surely no man could better bear the scrutiny of his every act reflected from every point of view than the noble man whose anniversary we were this day celebrating.

The other features of the afternoon proceedings were two recitations by Miss Babcock, the reading by Bishop O. F. Whitney of a poem written for the occasion by Sister Emily Hill Woodmansee, a solo, "God is my light," by Sister Maggie Hull, who also sang the solo part in a pleasing rendition (solo and quartette) of "Oh, My Father!" The poem by Sister Woodmansee was as follows:

INVOCATION.

(Written for the eighty-eighth birthday anniversary of President Wilford Woodruff, by Emily H. Woodmansee.)

All powerful, gracious Father!
The Holy One, and true;
Cheer Thou our aged leader,
And all his powers renew;
Still make Thy servant equal
To carry countless cares;
Still strengthen Zion's chieftain
In answer to our prayers.

Oh! list the supplications
Of all Thine Israel
Throughout the Stakes of Zion,
Where praying people dwell.
Oh! let our intercedings
As fragrant incense be;
Let Love's united pleadings
Be recognized by Thee!

In front of Truth's great battle,
Right in the conflict's van;
Our valiant, veteran Captain
Has shown himself a man.
The standard of Salvation
He's borne o'er land and sea;
Proclaimed Truth's joyful teachings
And gathered souls to Thee!

Unshaken and undaunted
By persecution's fires;
A worthy scion, surely,
Of brave and sturdy sires;
Unfaltering mid the drivings
And woes by fiends devised;
Who rested not, till Joseph
Was cruelly sacrificed.

So many faithful soldiers
Who hailed the marvelous dawn
Of this grand dispensation,
To higher spheres have gone.
And rarely, very rarely,
Some dear old Saint is seen,
Who all through Zion's ordeals,
From first to last has been.

Lord, let Thy servant Wilford
Yet with Thy people stay;
A link he is between us
And Prophets passed away.
Thence shall the day be honored
Of the illustrious birth,
Long may he live; his labors
Are needed here on earth.

Concluding remarks of a most interesting and impressive character were made by President Woodruff, who explained with much humility that as to many of the acts of his life the Lord must have all the credit—the speaker had been but a weak instrument, but willing to do the Master's bidding. His words conveyed a powerful testimony to the truth of the mission of Joseph the Prophet, and of the latter-day work.

Choir and congregation rose and sang, "We Thank Thee, O God, for a Prophet," and President Woodruff dismissed the meeting with prayer. Afterwards all present passed around and shook hands, and expressed personal congratulations to the estimable couple whose guests they had

been; and to the hope that the future years may witness many such anniversaries and re-unions, with continued health and happiness to President Woodruff and his estimable wife, the *News* herewith modestly adds its vote.

Bishop John R. Winder was tireless in his attention to the details of the pleasant affair. Brother C. J. Thomas had charge of the singing, and Elder W. B. Dougall, Jr., presided ably at the organ.—*Deseret News.*

FACTS AND EVENTS.

Plants often exhibit something very much like intelligence. If a bucket of water during a dry season be placed a few inches from a growing pumpkin or melon vine, the latter will turn from its course, and in a day or two will get one of its leaves in the water.

As Li Hung Chang the Chinese peace envoy, was returning to the house in which apartments had been provided for him, after a conference with the Japanese envoys, a young Japanese fired at him with a pistol, and wounded him in the face. The assassin was arrested. The Emperor of Japan has expressed great indignation at the outrage. From present appearances it is likely that the peace terms offered by Japan will not be accepted by China.

In a recent lecture, Dr. Cohn, a German scientist says that poor illumination is often the cause of near sightedness. The minimum intensity of illumination that should be used for reading is 10 meter candle—about the intensity of one candle at a distance of one foot. Daylight at an open window is equal to about thirty times this. In *La Nature*, Henry gives a number of interesting figures bearing on the same subject. He estimates that normal day-light equals fifty candles, at one metre, and the full light of the sun, 50,000 candles at the same distance. The smallest illumination that the eye can detect is equal to that given by one candle at a distance of nearly three and one half miles.

People who desire to prove the motion of the earth can do so in the following manner: Place on the floor of a room free from tremors and air currents a good sized bowl nearly filled with water, and sprinkle over the surface of the water an even coat of lycopodium powder, and across this make a narrow, black line with pulverized charcoal. Place the bowl so that the black line shall coincide with a crack in the floor or be parallel thereto. After a few hours it will be found that the line is no longer parallel with the stationary object, but has moved from east to west proving that the earth, during the interval, has moved from west to east. The reason appears to be that the solid floor has moved with the earth and bowl from west to east, and so has the water, but at a slower rate, as there is a slight inertia to be overcome of which the yielding liquid does not instantly partake. The line or charcoal mark always moved from east to west in the experiments tried.

The following exercise in the fresh air is one of the best known: Hold head up, shoulders back and chest out; inflate the lungs slowly through the nose until they are brimful; hold until you have counted ten, without opening your lips; exhale quickly till your lungs are as nearly empty of the bad air as it is possible to get them. Repeat same exercise, trying to hold the lungs full while counting twenty. Try it again, and see if you can hold your breath half a minute. Finish with three or four deep, long-drawn inspirations. One of the best times for taking this exercise is when you are going to and from your work or studies. Hold your breath while walking ten steps, then twenty, etc. The advantage of being in the open air and sunshine is that the air is fresher than is generally found indoors. Try this three times a day, either before or after meals. If taken after, it will be found greatly to help digestion. If this exercise should be unpleasant at first, take it in smaller doses, until your blood can stand the stimulation of its purifier. The daily practice of this outdoor breathing exercise has been known to increase the size of the chest two inches in one month.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 28, 1895.

THE SPIRIT OF GRUMBLING.

THERE is a tendency in many men to look at the failings and imperfections of other people, and to find fault with the actions of their neighbors, while they are entirely oblivious to their own weaknesses and frailties. They seem to think that their own rule of life is perfect, and that they have a right, which they are not willing to accord to their fellows, to do, or to leave undone, certain things, according to their own fancy. Jesus knew of this tendency when he said, "Judge not that ye be not judged," and He warned His followers against indulging in the pernicious practice of hunting for weak points in the character of others.

The remark of one of the great modern preachers concerning the cynic will also apply to the habitual fault-finder: "He is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind to light." His nature seems to be cultivated only in one direction, and so acute is his sense of discernment that in many instances he sees in imagination faults which do not exist in reality. He is so taken up with the correction of other peoples' failings that his own entirely escape his notice, and even if he did know of them, his task of trying to reform others gives him no time for self-investigation and improvement. He resembles the drunken man who staggers along the street and thinks that every one he meets tries to run against him. Or, perhaps, we may compare him with one standing at a point and directing another to a distant object; it is very easy to look along a straight line, but very difficult to travel along it. There are many who assume to be the directors of others, but they themselves get away from the straight line, and it appears to them that all others are wrong, and they only right; but the fact is, their own wrong position deceives them. This may be the reason that everyone who has traveled a distance on the straight and narrow way, and has afterwards departed from it, assumes to correct his brethren; his actions take him still farther from proper alignment, while all the time he thinks his neighbors are departing from the true path.

There were several people among the ancient Israelites who thought that they, instead of Moses and Aaron, were the proper leaders. Their faultfinding drew away many of the Israelites until a great division was created in camp. Matters became so serious that Moses had to call the tribes together, that they might witness who was the person chosen to stand at their head. The result was entirely disastrous to the disaffected

ones. Moses had not placed himself in the position of leader, but he shrank from assuming it, even when called by the Lord. That was very likely the reason that God chose him, for He knew that a humble man would more willingly trust Him than would an ambitious and self-righteous one. The opponents of the prophet were of the class that is impatient of restraint, likes to be at the head, and prefers failure when self-directed, to success under the leadership of others. The punishment meted out in this case was very severe, and ought to teach a valuable lesson to perpetual grumblers.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" There have been numbers of individuals in the past, besides those who rebelled against Moses, who constituted themselves censors of public men's acts. This disposition of faultfinding has been cultivated until its possessors have become disagreeable to everybody, even to themselves. Had they attended more strictly to their own imperfections, and been willing to direct a little more energy towards self-improvement, their condition would have been vastly better during the latter portion of their lives.

Fault-finding reaches into all departments of life. Whether a man belongs to a political, a social, or an ecclesiastical organization, there is always some one self-appointed to the office of grumbler, and he takes good care that the opportunities for exercising the functions of his office are not neglected.

Non-believers are very bitter in their attacks on the character of those who profess a belief in religion. Atheists delight to call attention to the actions of men who profess to follow Christ, but go directly against His teachings. One bad example is considered as having more weight than a thousand good ones, and the system which Christ established is therefore condemned. These infidels do not see the beam in their own eye, but it is there nevertheless, and it blinds them to the fact that the example they quote is the consequence of the disobedience to the principles taught by the Savior. Whether it is nations, communities, or individuals that indulge in contention and strife, their actions are in direct opposition to the instructions of Jesus. The announcement, "Peace on earth" was given at His birth, and the message of His life was "Good will toward men." The grumblers of His day, as those of modern times, thought no one but themselves had the right to correct abuses or to preach the Gospel. They found fault if He sat down to dinner with the publicans; they grumbled when He chose poor fishermen for His Apostles; they accused Him of blasphemy when He said a sick man's sins were forgiven him; and they tried to destroy Him when He performed a miracle of mercy. Nothing He did suited them, and nothing He left undone was to their liking.

How many there are now on the earth who, if they witnessed a repetition of Christ's labors, would be ready to assail Him as did the pharisees of old! Yet they claim to be His followers. The Gospel plan which He established teaches men how to live, and does not leave them very much time to regulate the affairs of others. At times there are certain unpleas-

ant duties which have to be performed, but there is a right way to correct wrong actions, which is inspired by a desire to do good, and not by an ambition to dictate others simply for the purpose of exercising power. This latter motive is the mainspring of nearly all unrighteous judgment, faultfinding, and grumbling. B.

PRESIDENT A. O. SMOOT'S DEATH.

NEWS comes by the Utah papers that Elder Abraham O. Smoot, President of Utah Stake, passed quietly away at his home in Provo on March 6. He had been ailing for some time, and it was apparent the end was approaching. On February 17, he had a family gathering when his children assembled to celebrate his eightieth birthday. His words to them on that occasion were full of good counsel and wisdom. The following sketch of his life is taken from the *Utah Enquirer*.

Abraham O. Smoot was born February 17, 1815, in Owen County, Kentucky. His father's name was George W. Smoot, and he was of Scotch descent; his mother's maiden name was Ann Rowlett, who was of English origin. The family was from Virginia. It afterwards moved to Tennessee where President Smoot's father died, in 1828.

In 1835 the mother and family became Latter-day Saints. Elder Warren Parrish baptized Brother Smoot, March 22, 1835. Soon afterwards he was ordained a deacon and placed in charge of a branch built up in his neighborhood by Apostle David W. Patten and Elder Wilford Woodruff. He served in this capacity from May, 1835, to February 4, 1836, when he was ordained an elder by Wilford Woodruff, and went with him in his missionary travels for about a year. They traveled mostly in Kentucky and Tennessee.

In the fall of 1836, the Smoots moved to Kirtland, Ohio, and in the following winter Wilford Woodruff and A. O. Smoot attended a high school in Kirtland together.

Brother Smoot's health broke down, the Northern climate not agreeing with him, and in the spring of 1837, the Prophet Joseph advised him to return to his native State. He did so and again engaged in the ministry. He and Elder H. G. Sherwood worked together and in the same year organized a company of Saints and led them to Far West, Caldwell County, Missouri; Elder Smoot then returned to his mission field and worked until the latter part of 1838, preaching the Gospel.

He returned to Far West in the fall of 1838, and was one of the defenders of that city when it was taken that year by a mob and the State militia, headed by General Clark. Brother Smoot was one of the prisoners of war with the Prophet Joseph Smith and others. While a prisoner he married his first wife, Martha T. McMeans. They were married November 11, 1838.

In February, 1839, Brother Smoot and his family moved with the Saints at the time of their expulsion to Quincy, Illinois. Though Brother Smoot's outfit was then a poor one, he still took along with him John L. Butler, wife and five children. In the early summer Brother Smoot

moved with his wife to Nauvoo. After settling her there, he again went on missions to the Southern States, introducing the Gospel in Charleston, North Carolina. His last mission was to gather up the Saints in the Southern States after the martyrdom of the Prophet.

When the general exodus of the Mormons took place to the west in 1846-47, Brother Smoot had charge of a company as far as Winter Quarters, where he was made captain of the famous second company, consisting of 120 wagons, which entered Salt Lake valley in the fall of 1847. Settling in Salt Lake City, he was elected the first justice of the peace in Utah, and was for a long time the only justice of the peace from the Missouri river to Salt Lake. When the emigration to the California gold fields was on he attended to numerous important suits, some involving thousands of dollars.

In 1849, he and Jedediah M. Grant went to the Missouri river and established a ferry. In the spring of 1850, Brother Smoot took charge of two trains of merchandise to Salt Lake.

In the fall of 1851, Brother Smoot went on a mission to England. Next year he was called to take charge of the first company of Saints under the operations the Perpetual Emigration Fund Co. He arrived in Salt Lake with the company in September, and was immediately sent back after machinery for the sugar works.

In 1856 he went to Saint Louis after goods for the church, and for lack of funds, had to become personally responsible for the goods.

In that year, after coming home, the first mayor of Salt Lake died, and Brother Smoot was elected by the council to fill the vacancy. He was afterwards re-elected to the office and continued to hold it for ten years, when he declined the mayoralty and went to the upper house of the Legislature, where he served for twelve successive years.

In February 1868, he was called to Provo, to take charge of the Utah Stake, and was elected mayor of that city. He served in that capacity for twelve years without pay, as he had also done when mayor of Salt Lake City.

President Smoot was a member of all the Constitutional Conventions, but the present one and the one in 1887, and an officer of the provisional government of the State of Deseret.

His financial record is a prominent one. He was one of the conspicuous promoters of the Provo Woolen Mills, and for many years president of that company. He was at the time of his death one of its principal stockholders. He was one of the organizers of the First National Bank of Provo, and at the time of his death, the president, which position he held continuously from the organization of the bank till the day of his death.

He was one of the organizers and principal stockholders of the Utah County Savings Bank, and president of it from the day of its opening until he died.

He became largely interested in the Provo Co-operative Institution soon after its incorporation, and at the time of his death owned nearly half of the capital stock. He has been president continuously since 1867.

President Smoot has been identified more extensively than any other

man with Provo's chief financial and industrial institutions. In education he has been a leader. When President Brigham Young established the Academy that bears his name, A. O. Smoot was chosen as the President of the board of trustees, and that position he has held ever since.

The school monopolized much of his time and financial influence. He has signed notes for the institution to the extent of thousands of dollars.

When some of the notes began to fall due, he worried much over the situation, and it prayed on his mind to the last moment.

The funeral services were held on Sunday, March 10, 1895, at Provo. The First Presidency of the Church, Elders Lorenzo Snow and John Henry Smith of the Council of the Apostles, and many prominent men from different parts of Utah were in attendance. Remarks were made by Elder Joseph E. Taylor, President Joseph F. Smith, Elder David John, President George Q. Cannon, President Wilford Woodruff, and Elder Karl G. Maeser. All bore testimony to the sterling worth of Brother Smoot, and exhorted the young to pattern after him in his good works. The attendance at the funeral was the largest ever seen in Provo.

TEMPLE MANIFESTATIONS.

A CASE OF HEALING IN THE MANTI TEMPLE.

For the encouragement of Saints who may be afflicted with disease, I present the following remarkable case which came under my personal knowledge:

Sister Karen Rich had been bedfast for five years with a disease which had a strong hold upon her entire system. She was unable to turn herself in bed during this time and therefore had to be attended by sympathetic relatives and friends, who handled her almost as an infant. She had a great desire to go with her husband, Elder Jens J. Rich, to the Manti temple to perform some work for their dead relatives and friends. They obtained a recommend from the Bishop for that purpose and started for Manti one seventh of July. One of their grandsons was engaged to drive the team. Sister Rich had to be lifted into the wagon where she was laid on a bed that had been prepared for her. The party then started on their journey. When about two miles distant from Monroe I met them, when they stopped their wagon and we had some little conversation. I remarked, "I suppose you are on your way to the House of the Lord in Manti." "Yes," replied Brother Rich, "if we can only live to get there." Continuing he said: "Brother Williams, won't you pray to the Lord that He will give us strength to reach Manti and do some work for our dead friends?"

I replied that I would, and further, that I could prophesy in the name of the Lord that they would arrive there in safety and that Sister Rich would be baptized for her health and should return home from the Temple a healed woman.

She answered that she hoped such would be the case. I shook hands with them with a "God bless you" and we separated, I going to my home and they proceeding towards Manti. After our separation I

began to fear and tremble in reflecting upon the promise I had just made, but this sensation soon left me and I became cheerful and was satisfied that the inspiration of the Lord had prompted the promise I had made.

Brother and Sister Rich went to the Temple and she was baptized for her health. As soon as she came out of the water and was confirmed she was restored to health, and is to day in full vigor of mind and body and rejoicing in the Gospel of the Lord Jesus Christ.

Seven years have elapsed since that time, and though she has been baptized and had endowments and sealings for about five hundred persons during this period, her health is still most excellent. She is desirous of going to the Temple again as soon as she can obtain the means with which to make the journey. Though she is now nearly seventy-six years of age she is as active and nimble on foot as many of our maidens of sixteen years.

Her husband attended to considerable work while in the Temple upon the occasion named, but shortly thereafter was taken sick and died.

Many people in this ward of Monroe, where Sister Rich lives, can testify to the truth of the statement here given.—J. V. WILLIAMS, *in Contributor.*

A FEW PROFITABLE THOUGHTS.

WHEN we sit down, and calmly and carefully consider the drift and tendency of passing events, as they affect us for good or evil, we are constrained to confess, that in the midst of all the degradation and depravity which we daily hear of, and witness, there is still a bright side to life, and much in it that is worthy of our highest praise and commendation, and we feel that we owe a debt of profound gratitude to noble and heroic effort, both past and present, for the favorable conditions with which we find ourselves surrounded.

Our age can truly boast of many great and good men, statesmen, philosophers, philanthropists and others, whose shrewd comprehension and intelligent foresight are unsurpassed, perhaps, by any of like proclivities who have preceded them. Many great and noble spirits have come forth in this remarkable cycle of time, who are painfully exercised over the fallen, perverted state of things, as they now exist, and are urging society on to the great triumphs to be achieved through a higher standard of mental culture, and by a more devout observance of the laws of morality. And it is obvious to the most casual observer, that the plans they formulate, and the wise propositions they advance, if carried out into practice, would result in much good, to the betterment of society.

But there is so much selfishness, and covetousness in the way, coupled with stubborn superstition, prejudice and ignorance, that it seems almost a hopeless task to think of bringing the much desired and much needed reform into practical operation.

But the reformers of our day have fallen into the same ruts of error that have characterized those of preceding ages, in regard to the method

by which this moral revolution is to be effected. The only way in which it can effectually and permanently come is through obedience to the will of heaven, as it is revealed and taught in the Gospel of our Lord and Savior, Jesus Christ. Moral philosophy appeals to our higher instincts, and tells us to subdue our abnormal and unrighteous propensities, and bring them into line with a higher and better state of ethics, as if the moral complexion could be changed by a mere, simple effort of the will, to suit the whole purpose of complete retrenchment and perfect felicity, but it has overlooked the all-important truth that the human mind and heart can only be regenerated and purified by a much higher order of things than human wisdom can conceive or establish.

To reach the happy goal that magnanimous ones propose to give us, God must come to the rescue, and tell us how it can be accomplished. With the means of revelation from heaven at our command, and an inspired priesthood to give us counsel, the intricate problems that have perplexed the moral, social, and religious world so long and so sadly are easily solved. There is no doubt or uncertainty when God speaks, for His wisdom comprehendeth all things. So, while it is just and proper to accord to all men due respect and thanks for their worthy and heroic endeavors to elevate and bless their fellows, we must not forget that God is the fountain of all life, light and happiness, and that it is to Him we are indebted for all the blessings that are bestowed upon us. Man's failure to yield this homage due the Eternal Father has been the world's great bane and misfortune, since the beginning of time, and it seems strange that such should be the case, since the history of all past time demonstrates the fact, that man, to be secure and happy, must build his hopes upon a firm religious foundation. That morality is the world's stay and safeguard is patent to all, but how can we possess it in its highest and purest form, without the restraining, modifying influence of true religion, that teaches reward for virtue and punishment for crime? To talk about a perfect system of ethics and leave God, religion and revelation out of the question, is an insult to Deity, and a reproach upon every sense and attribute of our being. But it is refreshing and encouraging to know that in the midst of doubt and uncertainty, so prevalent and bewildering, God has established His work, and is working grandly and wondrously to bring about a higher and better state of things than the world has ever before witnessed. He is using man to help bring about His holy and benign purposes, and while man will be blessed for using his agency in the service of his Maker, all honor and glory must be humbly rendered to Him who has made our existence, our hope and our happiness, here and hereafter possible.—*Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial papers.)

Coal has been discovered about five miles from Richfield, Sevier County.

Hon. B. H. Roberts has been appointed one of the trustees of the Utah Agricultural College.

While attempting to ford Grand River on March 2, John Schramm, of Payson, was drowned.

Mr. J. H. Bennett for many years General Passenger Agent of the Rio Grande Railway has resigned his position.

March 1, St. David's day, was enthusiastically celebrated at Spanish Fork by Welshmen from all over the Territory.

Alma Barton, Probate Judge of Beaver County, died on February 26. He was appointed to office by President Cleveland in 1893.

A session of the Second District Court was held at Parowan in the fore part of March. This is the first that has been held in that city since 1854.

An effort is being made to find out how many of the Saints who endured the Jackson County persecutions are still living. Quite a number have already reported.

Services in memory of Elder John A. Clark, who died in Turkey on February 8, were held in Farmington on March 10 under the direction of the ward authorities.

The librarian of the widely-known University of Michigan has ordered one of Dr. K. G. Maeser's educational books, thus attesting the high reputation of the respected Utah Educator.

The question of building the Salt Lake and Los Angeles Railway is again being discussed and agitated, many people in both cities feeling confident that it will be done, or at least commenced, before long.

Death seems lately to have been reaping a plenteous harvest among well known residents of Utah. Richard Bird, of Springville, Joseph Christensen, of Mayfield, and Joseph Clark, of Provo, are some who have passed away.

A gold excitement has been aroused in Draper by the discovery near that place of ore bearing the precious metal. It is not yet known whether either the quantity or the quality of the ore will justify extensive development of the several mines located.

Richard W. Young has been appointed by Governor West to the office of Brigadier General in the Utah Militia. Mr. Young is a graduate of the West Point Military Academy and has previously been commissioned Lieutenant in the United States Army.

The eclipse of the moon on March 10, was a splendid sight in Salt Lake City and other places. It afforded one of the best opportunities in the history of the Territory for studying the phenomenon, as the sky was clear nearly all the time it lasted—over an hour and a half.

The Deseret Woolen Mills and the Provo Woolen Mills have consolidated into one company under the latter name. They will both henceforth be run under one board of directors, and it is thought that better and cheaper work can be done, as the mills will not have to duplicate each others patterns.

Utah art has received recognition through a picture exhibited at the Iowa Society of Fine Arts in Des Moines. Edward Evans, of Lehi, forwarded one of his paintings called The Harvest, which was classed among the best of the collection. It will be reproduced in the *Midland Monthly*, a magazine published in Iowa.

Archibald Hahn, aged 23, whose father is filling a mission in Germany, died at his home in West Jordan about March 1. In his father's absence he was the head of the family, and his death will therefore be felt all the more keenly. The great respect in which he was held was shown by the large attendance at the funeral.

A fine monument, of granite like that of which the Salt Lake Temple is built, has been erected at the grave of the late President John Taylor. It is said to be one of the most imposing in the Salt Lake City cemetery, the entire weight being about fifteen tons. It required about five months to complete it, during which time four to six men were almost constantly engaged in the labor. The cost has been borne by the members of President Taylor's family.